

in satirical comedy. The Latin word "mores" seems to be, on the whole, more practically convenient and available than any other for our purpose, as a name for the folkways with the connotations of right and truth in respect to welfare, embodied in them. The analysis and definition above given show that in the mores we must recognize a dominating force in history, constituting a condition as to what can be done, and as to the methods which can be employed.

44. Mores are a directive force. Of course the view which has been stated is antagonistic to the view that philosophy and ethics furnish creative and determining forces in society and history. That view comes down to us from the Greek philosophy and it has now prevailed so long that all current discussion conforms to it. Philosophy and ethics are pursued as independent disciplines, and the results are brought to the science of society and to statesmanship and legislation as authoritative dicta. We also have *Volkerpsychologie*, *Sozialpolitik*, and other intermediate forms which show the struggle of metaphysics to retain control of the science of society. The "historic sense/' the *Zeitgeist*, and other terms of similar import are partial recognitions of the mores and their importance in the science of society. It can be seen also that philosophy and ethics are products of the folkways. They are taken out of the mores, but are never original and creative; they are secondary and derived. They often interfere in the second stage of the sequence, — act, thought, act. Then they produce harm, but some ground is furnished for the claim that they are creative or at least regulative. In fact, the real process in great bodies of men is not one of deduction from any

great principle of philosophy or ethics. It is one of minute efforts to live well under existing conditions, which efforts are repeated in- definitely by great numbers, getting strength from habit and from the fellowship of united action. The resultant folkways become coercive. All are forced to conform, and the folkways dominate the societal life. Then they seem true and right, and arise into mores as the norm of welfare. Thence are produced faiths, ideas, doctrines, religions, and philosophies, according to the stage of civilization and the fashions of reflection and generalization.